Vol. 19. Numb. 13.

The Athenian Mercury.

Tuesday, *December* 10. 1695.

Quest. 1. *I Desire you to Advertise me in these few things; first whether it be allotted me to have a Wife? What manner of woman she will be? Where she doth live, how I may be acquainted with her, and how long first. I am a piece of an Artist, and have gotten some Learning, tho I am but a poor Tradesman and have here sent you the Scheme of my Nativity, desiring your better Judgments upon it, and whether I shall have a Wife in Y or what else, which wou'd oblige, &c.*

The Scheme follows.

Answ. Poor Man! Tho we believe you may have as much skill in these Arts as e're an Almanack-maker of 'em all, yet sure your Art was a little mislaid when you sent to us for the Resolution of this Doubt. However, we here fairly represent your Scheme to the World; And propose it as a *Tryal of Skill* to the pretenders to *Astrology*, that any of 'em may give their Judgment, and if they can tell how many wives and children you have had, or shall have (since that part of your Fortune that's past, we have purposely conceal'd) we shall begin to believe they have something more than Pretences, and promise to make what they send us, publick, for your satisfaction.

Quest. 2. *Whereas 'tis written in* Num. 11. 31, 32. "*And there went forth a Wind from the Lord, and brought quails from the Sea, and let them fall by the Camp, as it were a days Journy on this side, and a days Journy on the other side round about the Camp, and as it were two Cubits high upon the Face of the Earth, and the People stood all that Day and all that Night, and all the next day, and they gather'd the* Quails, *he that gather'd least gather'd* Ten Homers, *and they spread them all abroad for themselves round about the Camp. Query, since he that gather'd least, gather'd* Ten Homers, *which by Computation of our English measure is* 140 *Bushels, and he that gather'd most may be reasonably suppos'd to have gather'd twice as much,* viz. 280 *Bushels, Pray how cou'd they dispose of 'em so as to spread 'em abroad for themselves about the Camp; considering they took up the Circumference of a Days Journy round about the Camp when they Lay two Cubits high, which I suppose may be about our English Yard: If you can answer this, pray do, and oblige your Querist,* &c.

Answ. Josephus here after his manner, lessens the Miracle and indeed makes it little, or none at all, for thus he in Antiq. *Lib.* 3. *Cap.* 1. Καὶ μετ' ὀλίγον, &c. "And not long after a vast quantity of *Quai* "which sort of Birds the *Arabian Gulph* breeds more "than any other place, came flying cro's the *Sea*, and "being weary'd in their flight, fell on the midst of "the Camp. This he seems to speak of the first flight of these *Quails*, which we read of *Exod.* 16. and 13. At the same time that the *Manna* was given, that they came up and cover'd the Camp, tho this first flight fed 'em but one day, and was a small number in Comparison to the second in the Text, mention'd by the querist as also by *Josephus*, *Lib.* 3. *Cap.* 12. Tho much after the same cold manner that he related the former. "All the Camp, says he, was fill'd with "*Quails*, of which every one took as many as they "wou'd. But tho they were fed with 'em the first time, as it appears, no longer than one Meal, or one Day; in this second Miracle, God tells 'em that they shou'd not eat 'em only *one* or *two days*, or even *Ten or Twenty days*, but a whole month together, whence no wonder that the *Jews* cou'd not believe such a thing possible, when *Moses* himself did seem to doubt whether God cou'd, or wou'd provide sufficient for such a multitude. And indeed a *Prodigious Company* there must be, to feed *Six hundred Thousand Men*, besides women and children, and a mixt multitude, perhaps no fewer in the whole than 4 *Millions*, after a *modest Computation*, and this for a months time together, and that with such *Light hollow* meat as *Quails*, but their *Table* was large enough, since taking a *days Journy* but for twenty miles, and reckoning on both sides, the Camp, they must have taken the space of *Forty Miles*. 'Tis true that the *two Cubits*, allow'd for their heigth or thickness is differently understood, *Jonathan the Paraphrast*, as well as St. *Jerom* (and *Philo* too seems to have been of the same mind) were of opinion that by their being *two Cubits* high above the Earth, no more was meant than that they flew that heigth, about a yard from the Ground, in such vast numbers as to be easily taken by the *Jews*, and afterwards spread abroad and dry'd for their use. A pretty and *probable Interpretation*, tho *Bochart* is rather for the common and obvious Sence of the words, that they lay so thick upon the ground, not all over, so as to cover the whole Face of the Earth for two days Journy, for then they must have necessarily trod upon 'em as they gather'd 'em, and much of Gods bounty had been lost; But here and there, tho in great quantities, with Interstices, Passages, or Lanes between 'em; for had they been every where alike, in all probability they wou'd have gather'd all alike, and not one have found much more than another. But still the querist asks what they cou'd do with 'em all, and where they cou'd lay 'em, if each gather'd at least *Ten Homers*, about 140 of our Buthels: For this *Homer* was the largest measure among the *Jews*, containing Ten of their Baths, or *Ephas* (as an *Epha*, Ten lesser *Homers*) a Bath 3 *Seahs*, or *Sata*, a *Seah* Six *Cabs*, a *Cab* 4 *Logs*, a *Log* Six *Egshells*. This *Homer* or *Chomer* was also their *Cor*, and κόρος by the *Greeks*, equal to two *Letechs* or 800*l*. But mayn't some ask here as the Disciples in another case, *to what purpose was this waste?* And for what reason shou'd every man have 10 *Homers* when much less than one wou'd suffice for his months provision? But the answer is easy, the *Chomer* here is not to be taken for a distinct sort of measure, but only for a heap in general, in which sence 'tis often taken in the Scriptures, so *Exod.* 8. 14. Of the Frogs 'tis said, they gather'd 'em on heaps, or rather heaps upon heaps חמרים חמרים, which when they had gather'd, and eat what was sufficient, they spread the rest abroad to dry in

the

the Sun and Wind as they thought convenient, having perhaps first salted 'em as was the custom in *Egypt*. However, tho we don't think there were so many of these *Quails* as *Cornelius a Lapide* makes 'em, who computes their number *twelve Million* of *Millions*, being, we suppose, misled by the *Homer*, yet doubtless there must have been a vast quantity to feed, nay to surfeit a whole nation for a month together, which yet will not appear so incredible to those who have read what almost inconceiveable numbers of those Fowls are often to be found in warmer Climates. *Delos* was call'd *Ortygia* from them, nay, so of old was all *Libya*, and even in *Italy* we have grave Authors, *Varro* and others, who tell us they came in such quantities as sometimes to sink Ships with their weight, when they meet 'em at *Sea*, and are entangled among the Sayls, and that in Spring-time, when they first make the shore, they sometimes take an *Hundred Thousand* in a day of *Quails*, and *Swallows* together, and that this *Fowling* continues for about a month. And *Diodorus* gives much the same account of the taking *Quails* at *Rhinocolura*, on the very Edg of this Wilderness. Whence no need for a new Creation, or Multiplication of 'em, as some here Fancy. The Miracle being that they were brought together in such a number, and at that very time when God commanded, and let fall just about the Camp of *Israel*. The sum is, that tho they fell in a Miraculous number, yet not in such Incredible quantities as wou'd appear in first sight, because there were spaces between 'em, and it appears not that all the Face of the Earth was cover'd with 'em, and again, because the *Ten Homers* which every man gather'd may be interpreted by so many *Heaps*, and not that *largest measure* among the *Jews* which was a *Cammel*, or at least an *Asses Load*.

Quest. 3. *Whether the Soul upon her separation from the Body can exercise a Faculical quality, according to the opinion of* Pythagoras *mention'd by* Diodorus Siculus?

Answ. 'Twas not only the *Pythagorists*, but *Cyrus* in *Xenophon*, (at least *Xenophon* in *Cyrus*) as well as the *Platonists*, who seem to have been of the same opinion, grounding it on this, that the Soul being nearer her Departure from the Body, was more loose from matter, and cou'd better exercise her own *Angelical* nature, than when ty'd and *Manacled* with it. And many observations of this nature have been left in History, as well sacred as prophane. Tho we can't deny that in one instance it was perfect *Prophesy*, in the other, those we meet with in persons not inspir'd, it might be only the effect of long experience, which from what has been looks oftentimes a great way into what shall be, and pierces far into futurity.

Quest. 4. *Whether may the Soul be seperated from the Body without Death?*

Answ. We believe not, for the neareſt Nation we have of Death, is, that 'tis such a separation. We confess it must be the disability of the *Organs* to perform their proper functions, or rather their unfitness for the Soul to work upon them, that causes such a Dissolution, which Dissolution, sure, is Death, and not that which causes it: We know Instances are given of Witches, whose Souls are said to forsake 'em, while the Body is, by some Diabolical Art, still preserved tenantable, but this may easily admit of another solution, they are only thrown into a Trance, or deep Sleep, by their bad Master, no more than every Quack can do, and then their fancy impos'd upon while their sences are lockt up, and they are that way conscious of nothing that happens to 'em.

Quest. 5. *What is the Reason of the* Harvest, *or* Hunters-Moon, *viz. That after the Full, in the months of* August *and* September, *the Moon doth not set half so long as in other months?*

Answ. We confess we often heard this affirm'd, but upon Enquiry, from those who say they have observ'd it, have met with very different Relations about it, some denying there's any such thing at all, others as positively affirming they have taken notice of it several years, but none that we ever yet met, having carry'd it so high as the querist, not affirming that in these months (some say in part of 'em) the Moon shines an hour or two longer in a Night, than at other times of the year. Tho others have positively affirm'd that the difference is observable only for 3 or 4 nights, much about the Winter Solstice, to which this Station of the Moon seems to answer. What to resolve, in such Variety of Relations as to matter of Fact, we profess we know not, unless we our selves have observ'd it; which we promise to do, if *Athens* live till next *Harvest*, which as much Application as we are able, and shall then try whether any account can be given of the reason of it.

Advertisements.

This day is Publisht,

☞ The 18*th* Volume of the *Athenian Mercury* Resolving all the most nice and curious questions proposed by Ladies and Gentlemen, relating to *Divinity, Philosophy, Love, Marriage, History, Physick, Law, Mathematicks and Trade*, &c. from *Saturday, July* 13th to *Tuesday, Octob.* 29. 1695.

☞ A Letter from *Moses Pitt*, to the Author of a Book entituled, *Some Discourses upon Dr. Burnet* (now Lord Bishop of *Salisbury*) and Dr. *Tillotson* (late *A. B.* of *Canterbury*) *occasioned by the late Funeral Sermon of the former upon the Latter.*——Printed for *Moses Pitt*, and sold by the Booksellers of *London* and *Westminster*.

☞ THE LAY-CLERGY: Or the LAY-ELDER. In a short Essay, in Answer to this Query, ——*Whether it be lawful for persons in holy Orders to exercise Temporal Offices, Honours, Jurisdictions and Authorities.* ——With Arguments and Objections on both sides, poyz'd, and indifferently weigh'd. By EDMUND HICKERINGIL, Rector of *All-saints* in *Colchester*.

☞ Walter Lloyd at the *Antient Powder* in *Tower-street, London*, Sells the Finest, strongest Glaz'd or not Glaz'd Gun-Powder, which by the Experience of several Persons of quality and others hath considerably out-done any Gun-powder yet made; the said strong Gun-powder, and all other sorts of Gun-powder is Sold by him at very reasonable Rates.

ELIXIR STOMACHICUM: *Or the great Cordial Elixir for the Stomach, of a delicate flavour and pleasant (tho' bitterish) Taste, to be drank at any time, but especially in a Morning in any Liquour, as Ale, Tea, Canary, &c. Which for the Scurvy, to purify the Blood, expel Wind, for all Indispositions of the Stomach; as want of Appetite, Sickness, &c. for Vapours in Women, and three other most certain Vertues mentioned in the Bills sold with it, and to be had gratis at the Places where 'tis sold; excells any one Medicine ever made publick to the World; and of such Excellency and usefulness for all Persons, as never to be without it about them. 'Tis sold by some one Bookseller in most Cities and many great Towns in England. By Mr. Levingston, Fruiterer, at the Royal-Exchange-Gate; and at the most eminent Coffee-Houses, in or about London. Also by John Harris at the Harrow in the Poultrey; John Dunton at the Raven in Jewen-street, S. Howkins in George-yard in Lombard street, Hugh Newman in the Poultrey, H. Rhodes, at the Star in Fleet-street, Booksellers. The Author having appointed the three last only (besides himself) to sell it by Wholesale. Any Person wanting it to dispose of or sell again, may be there furnish'd with Allowance for selling. Price one shilling each bottle, Retail.*

LONDON, Printed for John Dunton, at the Raven in Jewen-Street. 1695.